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This Side and That

Charge-Sheets

Opposition parties submitted a heavy charge-sheet against the Namboodiripad Ministry; the West Bengal Communist party retorted with a lengthy charge-sheet against Dr. B. C. Roy's Ministry. In Punjab and a little everywhere parallel literature is blossoming. The fashion is on and we shall soon be treated to formidable lists of omissions and commissions of ministers and ministries so that at the next electoral battle there will be no shortage of missiles.

With more serenity and impartiality, Dr. C. D. Deshmukh, chairman of the University Grants Commission and former Union Finance Minister, has drafted a heavy omnibus charge-sheet against his country and countrymen as a whole. The main burden bore on the lack of integrity and efficiency "at all levels". "Nepotism, high-handedness, gerrymandering, nest-feathering through progeny" are endemic, and everywhere there is "a visible deterioration in the law and order situation" as well as "a fall in administrative efficiency and ethical standards" with "all official failures originating in a minister's incompetence".

The proposed remedy would be sought in "a comprehensive review by a high-level commission".

Formidable is the charge, but paltry the suggested remedy. Even were we to find a "competent minister of the right mental and moral calibre" to appoint such a commission at a level that should be "above all levels", the cure is elsewhere; it can only be found in what good old Gandhiji called "a heart conversion" of all, big and small, from workers to managers, from clerks to ministers. Let each and all apply the remedy to-day in his daily job: it is a self-cure.

Congress Embarrassment

A factor in the Kerala agitation which most annoys the Congress High Command is the opposition to the Education Act. The Kerala Congressmen boldly denounced it as inimical to religion and cultural autonomy of minorities. What embarrasses the Congress is that like measures of state totalitarianism are not unknown in other States, governed by the Congress party. Andhra Pradesh is a case in point. A worse symptom is that here and there, in West-Bengal f.i. some officials display anti-Christian animosity in refusing recognition to schools which were up to standard in the past. The policy is most blatant in notorious Madhya Pradesh: withdrawal of recognition to well-established schools, debarring Christian Adibasis from admission to training institutions, non-payment of grants allotted in the past, systematic slaughter of innocent Adibasi children at the examinations, refusal of school concessions provided for Scheduled Tribes, etc. All such decisions are often taken by subordinate officials, demonstrations to higher authorities are left unanswered, and the discrimination merry-go-round is running riot.

What has taken possession of the Education Departments? Does democracy in Madhya Pradesh mean dictator-

ship by the least official? or is it a novel case of what is called "guided democracy"?

Lawyers at the Seminary Door

Rumour has it that a Law Commission is trying its hand at correcting, revising and redrafting the Christian Marriage Act. One can understand that England which has a State religion headed by King or Queen should frame laws on Christian marriage on her territory or even on her colonies. But how an independent country should be keen on keeping that remnant of colonial rule looks somewhat puzzling. What is more astonishing is that a republic which boasts of being secular, i.e., respectful of all religions and discriminating against none should prepare a law affecting the very doctrine and practice of a particular religion. It appears illogical, unsound and unconstitutional. One would expect that a State which is honestly secular would be satisfied with regulating the civil factors and consequences of marriage, imposing conditions of contract and registration before an official, and detailing what may concern civic rights and duties of partnership and of partners. Evidently such a civil marriage would bind all citizens of all communities.

But no; our law advisers do not feel like limiting themselves to mundane affairs; they deliberately intend trespassing on theological grounds. As they are earnest and mature people, we can expect them to knock at the door of our Christian theologates to follow courses on ecclesiastical law. They are bound to prove well disciplined students, and as the Canon Law of the Catholic Church is duly and clearly codified, they will come out successfully at examinations. For the sake of prestige, they might have further consultations with bishops, not to instruct them but to ascertain the orthodoxy of their personal animadversions and conclusions.

So far, however, no application has been made in any Seminary. Possibly our law advisers fear that a hurriedly acquired theological shine might spoil their pristine idea of secularism. But then should we not fear that their refurbished Christian Marriage Act will prove a wicked little piece of Caesarism and totalitarianism?

Tribals and Missionaries

Were our overworked Premier protected by the Constitution with a suitable number of holidays, he would not have been responsible for the spate of unclear and inconsistent ideas he mouthed in the last weeks. He certainly would have proved more objective and serene in the speech he delivered at a memorial ceremony in honour of Takkar Bapa. According to reports, he did on that occasion season his eulogy of Christian missionaries with a severe reproach that they had done the tribal people a great amount of harm. "I am not bothered about what they do in the religious sphere. But I do not like the missionaries trying to uproot the tribals from their cultural moorings. Just because some one dresses better does not mean that he is a superior person. The primitive tribes have their own culture, their own way of living which must be respected. The moment we try to uproot the tribals from their natural soil and transplant them in modern society, we destroy all that is good and beautiful about them" (*The Hindu* July 8, 1959).

A concise retort will suffice was the uprooting of tribals ever a policy of Catholic missionaries? Had the speaker a little more leisure, he might be edified in reading how they protected the Paraguay tribals against Spanish and Portuguese colonialists. He might also page through reviews like *Anthropos* to note how consistently they did their best to preserve the treasures of tribal culture everywhere. He might look through the *Encyclopedia Mundarica*

which Fr. J. B. Hoffmann wrote decades ago and then enquire why and how the Bihar Congress government have not yet published the complements though they have had the MS for so many years.

Tribals and the Government

On the other hand, one might query who uprooted the tribals from their natural soil, long before the dawn of Christianity and long after. Who are transplanting them in modern society? Did the Christian missionaries build up our modern factories and urban slum areas? Did they initiate the Five Year Plans, with Community Projects and Development Blocks, with various industrial estates, with schools, colleges and Universities? Did not Mr. Nehru's government invite tribals from their jungle moorings to occupy reserved seats in Assemblies and in Parliament? Did not the Government multiply scholarships in very untribal schools and colleges for Scheduled Tribes, propagate untribal methods of cultivation, and coax tribals into government service far away from their cultural moorings?

If missionaries have rendered any modest assistance in educational and social uplift, planned and financed by the Government, they never expected to be rebuked for complying with the official policy. In any case, they will never assist the birth control and sterilisation programme, which wrecks a basic element of tribal culture and saps all cultural moorings.

Denouncing missionary work among the tribals of India had better be left to green-eyed obscurantists of the Arya Samaj!

A. L.

Family Policy in Communist China

In spite of the differences which might exist between the communism of Russia and that of China, the development of the State policy with regard to the family is very much the same. The elimination of the old society, which meant the disintegration of the family, was considered even in China as a 'must' for the Communist Regime in order that it might be able to orientate the new generations towards the 'parousia' of the perfect socialist state. As in old Russia, the nature of the family organization in China was essentially characterised by large tightly-knit families living together, and together struggling to make mother earth yield their daily rice; together also they held the same beliefs and together they lived under the spell of centuries-old traditions.

Such kind of society would never fit into the ideal of production progress such as the revolution dreams. Hence the elimination of it was necessary. Already one year after the communist victory in 1949 the Chinese communist Regime promulgated the New Marriage Act which was considered by Mao Tse-tung second in importance only to the Constitution itself.

New Marriage Act

In this Marriage Law stress was laid on FREE MARRIAGE, which obviously implied the equality (emancipation) of women and the freedom from the fetters of the old traditional family customs. It also defined the duties of husband and wife. — "Husband and wife are in duty bound to love, respect, assist and look after each other, to live in harmony, to labour for production, to care for children, to strive jointly for the welfare of the family and the building of the new society." In addition to the intramarital duties outlined by natural law, the communist law adds the

duty of the parents towards the state. The significance of such a duty means that from now on husband and wife will have to serve actively in the state economic machine and to give positive, unconditional support to all regime policies.

In 1953 a dense nationwide campaign was organised to promote thorough application of this law. Mr. Chen Wu, writing in the editorial of Kuang Ming Jih Pao of January 14, 1957 had this to comment on the results of such a campaign :- "Consequently, he said, the number of marriages contracted in accordance with the old feudal methods diminished considerably, and a new system of freely contracted marriages has been introduced almost everywhere." Then as an excuse for the many divorces and quarrels that followed this law, the writer condemns "the erroneous and hasty judgements delivered in favour of divorce with or without mutual consent, which lead to many inconveniences in the life of the people and in production."

On January 12, 1957, the newspaper Jen min Pao emphasised that "party members do not need the party's approval in order to marry". Such emphasis was not below an admittance of what was going on in several communist parties in contradiction to the law which guaranteed freedom of marriage. An article published in the same mentioned paper is very revealing. Among other things its author criticises very strongly those parties who put conditions and regulations, some of which regard the personal behaviour of the lovers and their amorous relationships before marriage; others (i.e. regulations) interfered with intermarriages between the rich and the poor, whilst others attached too many conditions to intermarriages between people of different villages. The article considered these facts as indication that people still existed "whose heads are still filled with many feudal ideas."

The eminent sociologist S. L. Fu sums up briefly the purpose of the 1950 Marriage Law. "The communist victory in 1949, he says, brought the government of a party deeply pledged to shattering the very foundations of Chinese society.... The institutions of marriage and the family have been redefined in terms of class struggle. Sex is no longer a private, personal matter; love is no longer an individual affair."

Destruction of Family

Communism in China directed its cannons on the family and almost vowed to destroy it. The objective behind all this was a double one; firstly, in order to eliminate the family as a chief pillar of conservative resistance to the socialization of the whole Chinese life; and secondly, in order to create the kind of social mobility necessary to the functioning of a centrally planned and directed system of economy.

How to attain this double objective? First and foremost by weakening the traditional unity and cohesiveness of the family by the elimination of offspring. Reduction of family size was also indispensable since large families would interfere with the availability of the parents (especially the wives) for productive labour and the other "duties" of the state. This justified the introduction of birth control in 1954.

Birth Control

The fact of birth control in China is definitely one of the biggest contradictions of Marxist applied communism in that country. Till 1954 artificial methods of birth control were officially condemned as anti-human and reactionary. In the beginning Mao tse-tung was staunchly against any Malthusian theory of population. He had always conceived man as "the most precious form of capital". When the

population survey had shown that China possessed almost 625 million human beings Mao was delighted. He had dreamt of a socialist state built on the strength of numbers. Then, a large working population was very desirable because it guaranteed ample production and economic progress. Overpopulation was no problem for the regime. But after 1954 it became its biggest dilemma. The regime started encouraging curbs on population growth, using those very means which Peiping — no less than Moscow — was loudly condemning as contrary to the basic tenets and spirit of Marxism.

This shift to increasingly open and positive encouragement of birth control practices reflects a retreat from Marxist dogma in favour of a more practical realistic approach to the whole population problem. Official thorough propaganda for family limitation began early in 1955. Shao Li-tzu was its most popular propagandist.

E. Stuart Kirby mentions two big factors that determined this new policy.

1. With the increase of population — about 12 million a year — there grew also many and various economic implications which were the biggest difficulties in the First Five Year Plan.

2. The fact that whilst the party publicly denounced the general practice of birth control as anti-Marxist, the communists themselves, as a social stratum, were freely resorting to it in their personal lives. Mr. A. Bevan during his visit to China had also noticed the prevalence of birth control practice among the party.

Propaganda

Early in 1950 birth control was denounced as a capitalist conspiracy to "kill off the Chinese people without shedding

of blood". In June 1957 an eyewitness gives the following vivid description of birth control propaganda in Shanghai.

"On bill boards, in the most crowded places all over the town, in the windows of stores, inside and outside of clinics, there are displays of the human anatomy, posters spreading information on conception and popularizing the methods aimed at preventing of birth.... The change from complete taboo to open encouragement has occurred overnight, so to say, without any intermediary stages and preparations.

"Where but recently there hang pictorial displays of the blessedness that the new Marriage Law was supposed to bring to the populace... where children were a blessing and were encouraged by the state, now hang pictures portraying the hardships of parents overburdened by large families, and in consequence living in financial misery, lacking in nightly sleep, and not having enough time for cultural life. Alongside are displayed practical suggestions how to prevent conception with the aid of contraceptives, chemical and mechanical. These displays which leave nothing to the imagination, are equally accessible to mature people and to youngsters of all ages, and it is not uncommon to see groups of children gathered around and discussing the pictures."

Nor were the traditional Chinese formulas of herbalists ignored, as for example advising women to swallow tadpoles three to five days after menstruation.

When in May 1957 the Ministry of Public Health reduced the requirements for abortion and sterilization there was such a rash of applicants for abortions that the Minister of Public Health, Madame Li Teh-ch'uan made a statement deploring the situation and calling for more

propaganda to teach people that artificial expulsion should be avoided.... 'for health reasons' and that "the best of all is contraception."

The Communes

The latest and by far the most ambitious development in China are the Communes. The silence of Russia about this new Chinese enterprise is very significant. Russia had already experienced a failure in this initiative, but since China says she will do better than Russia, Russia cannot but keep silent and wait for the issue.

One may not attribute to these communes any direct action against the family as such (though even that is to be reasonably doubted). There is no doubt however that what is most badly hit by them is precisely the family. The Chinese Regime asserts that people are taking to the communes "freely and wholeheartedly" (the populace always seems to be freely and wholeheartedly responding to the Regime!). But one wonders how far that may be true, if one just thinks of the natural private family life as has always been traditionally embraced and loved by the Chinese people. Is it perhaps the submissive disposition so characteristic of the Chinese that could make these communes successful (supposing, of course, that they are really successful)? There seems to be no other reason, except if one would readily grant that the disintegration of the old family system is an established fact in the China of to-day.

Aim

The aim of these communes is to convert China's peasantry into a part-time industrial proletariat. The communist government boasted that there are already 1,000,000 factories. There have been three upheavals by way of steps towards the institution of the communes. First there was

the expropriation of landlords and their lands shared among the peasants. During that period private farmers were encouraged. Of course, the farmers' favour had to be secured first and foremost, for the pill had not to be swallowed all at once, and a bit of honey previous to it was deemed necessary as introduction to the bitterness that was to follow. But then collective farming came into existence. With enforced (but communistically termed 'free') collectivization, the high hopes of the farmers who had loved the government policy of private farming were now shattered. But it was a bit too late to protest. Still, collective farming left the peasant some degree of freedom. Now come the communes, and one can hardly ever guess what degree of freedom was left the poor peasants of China. First he was given land and freedom; then he was robbed of the land and left some freedom; now he is robbed of his freedom and of his children and wife as well.

There are 500,000,000 peasants to be organised into communes, each commune varying in size from 5,10 to 20 thousand families. All these families herded together will be under the supervision of a commune militia. That means, that they are to be organised along military lines. A party committee keeps the control of everything from food to funerals. One of the characteristics of such communes is that no set jobs can be guaranteed to anyone. Therefore people may be, as in fact they already are, shifted on a day to day basis. This provision is made possible also by the erection of communal nurseries where children are kept and looked after by the state.

The establishment of these children's communes makes possible the shunting of women from one commune to another, and if necessary from one province to another. As an illustration of this we may draw the reader's attention to the Regime's boast that 20,000,000 women in 7 provinces

had abandoned their house and kitchen to such progressive tasks as "road-building, tree planting, and ditch digging". 2/3 of Honan's 10,000,000 children are now living in government nurseries.

Conclusion

Any comment on such events in as far as they influence family life is deemed useless, as every one can see that under such "free responses" to communist experiments the family cannot but finish to the dogs. The Indian reader can well surmise the tremendously heavy yoke of the family under Communist tyranny if he would just deign to sit down for a minute or two and meditate on what would be the results of similar experiments in the numerous villages of Mother India.

From these few ideas here outlined, one would unmistakably come to the conclusion that in communist China the family is considered merely as an economic cell, necessarily subject to ups and downs, always at the mercy of the country's economy under the dictatorship of communist ideology that prides itself on progress through revolution.

Emmle M. Briffa, s.j.
Kurseong.

Co-operative Farming

Ever since the Congress Party took the resolution on Co-operative Farming at their Nagpur session, there has been endless discussion up and down the country regarding the morality and the feasibility of its implementation. Even within the ranks of the Congress, it was only after the Prime Minister had put up a hard fight that the resolution was passed but there still remains a strong core of unvoiced opposition. The fact that the scheme is not to be imposed on the people against their will is regarded with a certain amount of scepticism since Pandit Nehru declared that those who will form co-operatives in land will naturally receive special privileges and other varieties of Government aid. From one point of view, these advantages might be viewed as attractions to urge the farmers to pool their forms into a co-operative, but they can just as well work out as methods of discrimination against those who refuse to join the co-operatives. It all depends on the way these incentives are used and the kind of incentives they actually turn out to be. If for instance the co-operatives get the advantages of privileged marketing facilities and the private landowners are left out, this would certainly amount to a policy of discrimination against the private owners.

Why Co-operative Farming ?

According to those who speak on behalf of the resolution, the reason for co-operative farming is essentially economic. India is by and large an agricultural country. Out of her total population of over 360 million, nearly 300 million live in rural areas. Of these, according to the Agricultural Survey of 1950-57, 22.2% are landowners; 20.2% are non agricultural labourers; 27.2% are tenants; and 30.4% are agricultural labourers of whom 15.2% are without land. Concentrating on those without land, we

have the following figures for the different States. In Uttar Pradesh, there are 1.6 million families in the category of agricultural labour ; in Bihar some 2.6 million families ; in Orissa, 1.2 million ; in West Bengal, 950,000 families ; in the former Madras State, 5 million families ; in the former Madhya Pradesh, Madya Bharat and Hyderabad, 3.3 million families, and in the former Mysore State some 500,000 families. How did these people who were once cultivators become landless ? According to Shri U. N. Dhebar, the reasons are mainly two. In the first place, there was caste prejudice, in the case of the Harijans, whose peculiar social status prevented them from holding land. And the second reason was that the size of the holding grew to be so uneconomical that the owners were forced into debt, which in turn resulted in the loss of their land. The process has by no means ended ; there are millions of uneconomic holdings on the waiting list, doomed to the same fate. Out of the 35.5 million holdings in India, 16.8% have an area of less than 1 acre ; 21.3% are between 1.1 acres and 2.5 acres ; and 21.0% are between 2.6 acres and 5 acres. The owners of such small holdings find no permanent employment even when their labour is needed in the village. Compared to the national per capita income of Rs. 285/- these people earn at most Rs. 107 per year. This means that nearly half or more than half the cultivating population is living on the verge of an economic collapse.

The solution for Shri Dhebar seems obvious. There must be a fundamental re-organisation of the whole pattern of agricultural ownership and employment, so as to reduce the overhead expenses of tilling their small plots, intensifying the yield, and mobilising all the spare human resources in the rural areas for this purpose. Supply, credit and service societies are not sufficient to achieve this purpose. The only logical conclusion, he believes, that one is forced to deduce is therefore joint collective farming.

What is Collective Farming?

There still seems to be much confusion however in the minds of many people, both the leaders as well as the members of the Congress Party, as to what precisely collective farming implies, and part of the controversy arises from the fact that the concept has not been sufficiently clarified. Collective Farming can mean one of several methods of agriculture-co-operation at the farm level. In the first place, it may imply independent and individual working of the land but with a common overall policy, common credit, and common marketing facilities. The element of co-operation would only enter at the planning, credit and marketing stage. Secondly, it may imply pooling of the land but retention of ownership, such that the owners obtain a dividend in proportion to their land acreage, and wages for their labour on the land. Thirdly, the ownership of the land may be transferred to the Joint Farming Co-operative society, and the land may be leased out to the tenants for a fixed rent. And fourthly, all the land and labour resources may be pooled. No property rights in land are permitted to remain. Only payment for their labour on the land may be given to the former owners. This last description suits the typical collective farm as found in the Soviet bloc and in China.

The Indian Context

What precisely is Collective Farming going to mean in the Indian context? It is clear that a start is intended to be made with service co-operatives, i.e., co-operatives to cater to the credit, supply of seeds, and marketing needs of the farmers. But the next step will be the pooling of land so as to ensure the advantages of large-scale farming through the use of modern agricultural techniques, machinery and fertilisers. In this way the uneconomic farms will disappear, and it is hoped the yield of the land will be intensified and the entire agricultural population pro-

vided with employment all the year round. It has further been stated that no farmer will be compelled to join the co-operative; he can enter it of his own free will. Will he be allowed to opt out of it if he later regrets his decision? This is not known. If he can leave the society, then provision must be made that his claim to the land he has surrendered should be preserved and his land handed back to him. Is this possible? One can hardly imagine how this could be done especially if the plot is right in the middle of the co-operative farm. So most probably ownership rights will have to be surrendered completely, although dividends may be paid out of the net income according to the amount of land the farmer has made over to the co-operative.

Do the farmers want joint co-ops?

In a recent survey undertaken by the Lucknow University in certain agricultural districts of the Punjab, it was found that 7 per cent of the total number of heads of rural households contacted by the investigators suggested of their own accord co-operative farming as a solution to the land problem, while 37 per cent chose co-operative farming as an alternative to ceiling on land holdings, consolidation of holdings, land redistribution and service co-operatives. According to the report of the investigators, it seems the farmers of their own accord are anxious to opt for joint co-operative farms.

Sense of Personal Ownership

On the other hand, there are quite a number of farmers who still cling to their land and would by no means be anxious to surrender it to the Joint Co-operative Farming Society. From the personal experience of social workers among the peasant population around Madras, it was felt that the sense of personal ownership of land was very strong among the farmers, and as a matter of fact the

hunger for land is proverbial in India. Moreover were the Punjab farmers made aware of the full implications of Joint Co-operative Farming? For lack of detailed information of the survey, it is difficult to draw verifiable conclusions; nor are we told the precise status of the heads of households contacted. It is quite possible that those who desired the establishment of co-operative farms had no land themselves or very little of it. If that be the case, are we justified in claiming that a good minority of the farmers in India are prepared to pool their lands in a joint co-operative agricultural enterprise?

Difficulties

There are several difficulties that are concomitant to the establishment of joint co-operative farms. Economically, the use of machinery, (which is a labour saving device,) on the farm is not likely to increase employment. As it is, the problem of employment in the sphere of agriculture constantly comes up for review in every five-year plan. The economies of the large farm could possibly be gained by the proper deployment of the labour force without the use of machine techniques which are so popular in the West, where they were introduced because of the scarcity of labour. But in our country the situation is entirely different because of the huge surplus employable labour that wishes to work but finds no work to do.

Psychologically, has the intense individualist attitude of the Indian peasant been sufficiently moulded to work in harmony with others in a co-operate enterprise? Many of our co-operatives fail precisely because our peasantry have not been instructed enough about the first principles of co-operation. And if our credit co-operatives have failed, are the joint co-operative farms going to succeed? Will the farmer be ready to put the same amount of energy and interest into the co-operative farm as he would do on his own farm? Further will the farmer so easily be ready to

share the produce with his fellow co-operators in the society when it comes to dividing the surplus? On what principles will the surplus be divided? Will each farmer be paid in proportion to the land he has surrendered to the society and also according to the amount of labour he has put into the co-operative farm? How will such labour be measured and evaluated?

Socially, how will the joint co-operative farms help to intensify agricultural activities and mobilise the labour and capital resources of the village community, and thereby intensify the produce of the farm? Farmers are individualists by nature and the land to them is something almost personal. By what means will these attitudes be changed over-night so as to make them effectually community-minded?

Financially, on what security will the Co-operative Farming society be able to borrow loans from the Credit co-operative banks? The banks have already lost large funds when similar societies came to grief in the past few years.

All these issues will have to be foreseen and resolved before Government can plump for joint co-operative farming.

Experience Abroad

India is not the first country to embrace co-operative farming as the panacea for all her agricultural ills. In the Soviet Union, and the captive nations under Soviet rule, as well as in China, the co-operative farms were forced on the peasants against their will, with all the ruthlessness of a totalitarian dictatorship. But the experiment has proved a dismal failure. In the USSR, the kulaks bitterly opposed the collective farms, but since the Government was determined to carry out the policy, millions of the

peasants were sacrificed for the purpose. The land was left untilled and years of famine followed. It was only after Stalin's death and with the more liberal policy of Khrushchev that Russian agriculture began to raise its head again. Today, there are many private peasant farmers, who borrow machinery and other technical assistance from the Government for use on their farms. Similarly in Poland, after Gomulka came into power, collective farming has reverted in large measure to peasant-owned farming. In Rumania, there are constant complaints about the unsatisfactory working of the collective farms. In China, the regimentation of the peasants on the collective farm is so obvious that those in India who speak of Collective farming immediately make the significant admission that in our country the farmer will be free to join the collective farm and will not be forced into it against his will. But this is more easily said than done. As has already been pointed out, force of circumstances and the special advantages that will be given to the co-operative farms may compel the rest of the farming population into the scheme.

The Agricultural Problem

It is true that our agricultural problem is a stupendous one and requires some radical cure, especially if the proposed target of the Third Five Year Plan of 110 million tons of food is to be attained in 1966, when at the moment we are only producing around 80 million tons. As important as increasing the production are the demoralising social effects of the prevailing situation in agriculture, one of the main causes of which is the extension of the uneconomic holding, resulting in the rapid deterioration of the status of the peasant farmer to that of an agricultural labourer. Intensive cultivation of the soil has been suggested, but without adequate quantities of fertilisers, this is impossible. One avenue of approach to the solution of the problem might therefore be a vast increase of fertilisers

through the erection of several Sindri factories all over the country. The abolition of the Zemindari, the provision of co-operative credit, the consolidation of holdings, the spread of cottage industries, and the vast expansion of Community Development Projects — all these have been tried and have not yet succeeded in effecting a radical change for the better in the economic and the social uplift of the agriculturist. The prosperity of India depends on the prosperity of her farmers. Perhaps while these various methods have been prescribed and put into action, there has been no real effort to execute them with thoroughness or to get the people enthused over the schemes. Attitudes take time to change and the right type of men who can effect the change in the attitudes of the farmer are few and hard to find. The majority of our officials are more interested in their own interests than in those of the people.

In view of all these failures, the argument for the adoption of joint co-operative farming seems to be the last desperate attempt of men who have never been agriculturists to save the countryside from ruin. But much depends on how joint co-operative farming is to be understood by those who will encourage the people to take to it. If it only means a very watered down type of joint co-operative in which the farmer will retain possession of his land, obtain its produce, but farm it together with that of his neighbour, so as to obtain all the advantages of medium or large scale farming, and the use of modern techniques, then one could hardly object to such an experiment. An experiment it must be for some time to come till it has proven its worth. We cannot turn a blind eye on the experience of the countries in the West where joint co-operative farming has been an offshoot of Communist ideology, and has by no means proved to be the success it was expected to be. So one has perforce to proceed in this matter with caution.

A. Fonseca

Successful Credit Co-operatives

(Continued)

Now this type of Credit Union, how do you organize it, and how make it work ? First of all two things are to be noted. This type of Credit Union is best adapted to a small compact group, like a parish, or a few mission stations. It does not envision a large "banking business" with various units or circles spread over the countryside. Secondly, the figures I shall mention such as the value of a Share, or the amount of the monthly deposit, or fines, are not absolute figures. They can be scaled down if necessary to meet the poverty and financial conditions of your own people. However the methods, techniques, and incentives should be incorporated in your own Credit Union.

A Credit Cooperative — What is it ?

The joint economic activity of little people, a voluntary association in which the very poor organize :

- (1) On democratic principles
- (2) To save systematically and to supply their own needs for loans through mutual action at a very low rate of interest.
- (3) Whose motive is Supernaturalized service to others, not personal profit.

The Aim of a Credit Coop. :

- (1) Promote solidarity—what one can't do alone, many working together can do.
- (2) Promote the Christian principle of charity, and the doctrine of the Mystical Body as applied to everyday living needs.

- (3) Inculcate thrift and systematic savings. Pool the capital and do what one alone can't do with his small savings.
- (4) Give loans to each other (only members) at a very low rate of interest.
 - (A) interest charged is usually 1% a month on the UNPAID BALANCE. Always insist where possible on monthly instalments paid back and this for two special reasons :-
 - (a) It lowers the annual rate of interest.
 - (b) It teaches the habit of honesty — promise fulfilled — many acts repeated over, lead to a habit.

Conditions necessary before a Credit Coop. will work :

- (1) If your people need and do take loans from outside sources.
- (2) If your people can save something, no matter how small, from their income. That is, that theirs is not merely a subsistence level of earnings. (Here we are only considering a Credit Coop. If your people's condition is this, there are other types of Coops, of which we will speak later, that can help much).

How organize a Credit Coop. ?

- (1) Educate yourself and potential members to Coop. principles. This education is most important and must continue even after the Coop. is organized. (Sodality or Catholic Action group — excellent opportunity for their activity — already imbued with supernatural principles.)

Where obtain materials for study?

- (1) The Registrar of Cooperatives in your own State.
- (2) From the Govt. Printing Press either at Delhi

Address : The Publications Division
Ministry of Information and Broadcasting
Government of India
New Delhi

also

The All-India Congress Committee
7, Jantar Mantar Road
New Delhi

- (3) or the Government Printing Press in your own State Capital.
- (4) The Cooperative Federation, Budh March Rd., Patna, Bihar.
- (5) Social Action Dept., St. George's College Extension School, Kingston, Jamaica, British West Indies.
- (6) Credit Union National Association, Madison 1, Wisconsin, U. S. A.

Absolutely essential materials for study :

- (1) Your own State's Cooperative Societies Act. (The coop law in your state.)
- (2) Model Bye laws for a Cooperative Credit Society in your own State.
- (3) The various Rules issued, usually annually, from the office of the Registrar of Cooperatives in your own State.

The Bye-laws, Annual Reports, loan forms, deposit forms etc., for the special type of Credit Union of which we are speaking can be obtained from :

- (1) The Secretary of

The Christian Cooperative Credit Union Ltd.
27 Camac Street
Calcutta

- (2) The General Manager

Bettiah Parish Credit Union
Catholic Church,
Bettiah, P. O.
Champaran Dt., Bihar.

When sufficient education then what? — Details of Organization : To become a member :

- (a) Pay 5 rupees for 1 share — share not in sense of Joint Stock Company—These shares don't fluctuate in value as do Company shares — this share remains depositor's money and consequently withdrawable under certain conditions.
- (b) Pay 1 rupee Entrance Fee — this becomes Society's money.
- (c) Promises to deposit at least 1 rupee per month towards acquiring a new share — lower limit 1 rupee, but encourage peak savings, 5 or 10 rupees per month if they can afford it. Again teach thrift, systematic savings, develop habit.
- (d) If promise of monthly deposit of at least one rupee not honored, he promised to pay a 4 anna fine. Merely an incentive, but most effective. This fine becomes Society's money

- (1) This "voluntary compulsory saving" encourages thrift — achievement is not so much the sum saved as the habit developed and the character formed.

Now he is a member and thus has the right to :

- (1) acquire more shares. That 1 rupee per month deposit when it becomes 5 rupees becomes a full share, and from that date draws interest (dividend).
- (2) Shares are considered as his permanent savings, and thus rules for withdrawal of shares somewhat stringent.
- (3) Money may also be put in as Deposits, e.g. going to withdraw it shortly to buy land. A sort of Current account. Whereas Shares his Permanent one.
 - (a) Interest is not paid on Deposits only on Shares at the end of the year in the form of dividends, when profits are distributed.
- (4) Now he has the right to take loans. Encourage loan taking rather than withdrawals from Shares and even deposits. Why ?
 - (a) By a loan he gets the money he needs right now.
 - (b) If he withdraws his Shares or deposits psychologically hard for him to start saving from scratch again. If his nest egg remains he more easily adds to it.
 - (c) While his loan is current his shares are still earning for him. Oftentimes the interest he pays on his loan is less than the same amount

of shares draws in the form of dividend at the end of the year. Hence it "pays" him to take a loan rather than to withdraw his shares.

Now the Society is ready to function and to give loans : either

- (1) In proportion to the borrower's shares in the Society, e.g., 3 or 4 or 5 times the amount of his shares
- (2) or, a fixed upper loan limit, small at first, increasing prudently as the share capital increases. e.g. start with loans of 25 rupees then increase the amounts of the loans as your share capital grows.
 - (a) best to put an upper limit on loans even though you can afford to give larger loans for this special reason :-
 - start slowly and build confidence solidly,
 - if too large a loan is given, and the person can pay back only a small monthly instalment, then his payments drag on long after that loan has been spent. Bad for him psychologically.

About Loans :

Here is the heart of the matter. On the security you get on your loans will determine the success or failure of your Credit Union. Here then is a well tested, and humanly speaking, infallible policy that can't go wrong:

Example :

John has on account with the Credit Union 40 rupees in Shares and Deposits. He wants a loan of 100 rupees. He must find as many guarantors having *money already on account in shares or deposits in the Credit Union*

as is necessary to make up those 100 rupees. Therefore he must get other members to stand guarantee for him with the money they have on deposit with the Credit Union. So together with his own 40 rupees he must find guarantors for the other 60 rupees which is then full security for his 100 rupee loan.

- (a) until that loan is repaid, the guarantor's money is "tied up" — the guarantor can neither withdraw nor take a loan himself, unless, he in turn finds other guarantors to cover his whole loan.
- (b) If the loan taker does not return the loan, the guarantors lose their money the day after the loan matures having signed a bond to this effect.

What is the advantage of this system?

- (1) The *Society* can't lose its money because every loan is guaranteed by money already and right now in the hands of the *Society*. Of course the guarantors can lose their money, but will they?
 - (a) Hardly! Because the people know each other better than we can know them. When one of their friends comes to them to guarantee his loan, if that person is not trustworthy, he won't risk his money on him. Therefore, it is a double protection for the *Society*.
- (2) The *Society* does not have to resort to Law courts to get back its loans, and thus create the ill will that would necessarily follow, not to speak of the expenses of a court case.
- (3) If a loanee delays on his monthly instalments, not only do you remind him, but also at the same time his guarantors. They take the necessary action. You don't have to.

Now, presuming John has his guarantors lined up, then what happens?

- (1) John goes to them with his Loan Form on which he has written the amount of the loan, the monthly instalment he will pay, and the date up to which the loan will run, so the guarantors know how long their money will be tied up. And also he writes the purpose for which he wants this loan.
- (2) The Guarantors sign and write the amount of money for which they are standing guarantee.
- (3) Then this loan application goes to the Credit Committee which judges all loans. This committee is made up of three or four men who must agree unanimously to give the loan (a hard doctrine, but a safer practice).
 - (a) Even though the loan is fully guaranteed, if they judge, for instance :
 - (1) John has put down a false reason for asking the loan.
 - (2) John will cheat his guarantors
 - (3) John for any other good reason should not be given the loan then, they can still refuse to pass the loan even though fully secured.

Finally still about loans :

- (1) If any Officer or Committeeman wishes a loan above his total shares and deposits, then the rules are even more strict. His loan must not merely be passed by this regular Credit Committee, but rather by a meeting of all Committees sitting together on his application. Why ?
 - (a) If the ordinary member sees that it is harder for an officer in the Society to get a loan than

it is for himself, he has a greater confidence in the Society, realizing that no small group in office is running the Society for its own advantage.

- (2) The loanee agrees to pay a fine if he does not pay his agreed to instalment on time. The fine is half of that month's interest or, at least 8 annas. Again the incentive to keep his word.

The Reserve Fund: How is it made up?

- (1) Those first Entrance Fees, of one rupee.
- (2) Usually, all the fines.
- (3) A certain percentage of the net profits.

What is its purpose?

- (1) Protection against "irrecoverable" loans. e.g. Some one takes a loan, spends the money the same day, dies the next day. By right the loan could be recovered from his guarantors, but hardly a fair policy, so if such a case arose the Reserve Fund would be tapped.
- (2) Protection against the Treasurer taking in a bad note.
- (3) Mistakes in book-keeping.
- (4) Extraordinary unexpected debt of the Society.

Profits of the Credit Union:

- (1) From interest on loans you give, your investments, your Bank deposits, or any business you might do for the Society.
- (2) Profits dispersed at end of year in form of Dividends to all fully paid up shares.

- (3) Consequently no promise of a definite amount of interests to be paid on shares or deposits can be made.
- (4) Also a patronage refund in the form of an extra dividend is usually paid to all who have taken loans and repaid their monthly instalments on time.
- (5) Also an extra added dividend is paid to the members who have stood as guarantors for other members' loans.

The Managing Committees :

(1) The Board of Directors :-

Nine members. Elected at the General Meeting of all the members once a year. 3 members retire at the end of each year, 6 members stay on. Thus you get new blood into your society, and keep experience by this method of staggering. Also no one small group gets in and perpetuates itself in office. This Board meets once a month. Its Duties are the general supervision of whole Society.

(2) The Supervisory Committee :

Three members. The "watchdogs" of the Society. Their duties are to check the books at the end of each month, sign the monthly balance sheet, make a quarterly full dress audit of the books, prepare the financial statement at the end of the year, check the loan applications to see that all is passed properly.

(3) The Credit Committee :

Three or four members, preferably four. Then 3 is a quorum and their approving of a loan must be unanimous. They must know the people well. They must protect the guarantors, therefore can refuse

a loan even if fully guaranteed. Their work is always secret. They supervise all loans.

On all these committees, the principle of "staggering" holds good.

Voting :

Democratic. All voting done by members at the Annual General Meeting should be by ballot.

One vote per member irrespective of number of shares held by each.

No voting by proxy. Member must be present. Active participation.

Pass Books :

Each member given own Pass Book in which all transactions must be recorded. Psychological effect, greater sense of security, always knows just how much money he has. As he sees his deposits grow, stimulated to save even more.

Well then there it is, a skeleton outline of the organization and inner workings of a Cooperative Credit Union. I do hope that you will find it useful to set up and help you meet the problems of your people in your own area of work.

Finally, then in conclusion to this paper I shall say a few words about the real help that Government gives in the organization and running of Village Industrial Co-operatives, and Cottage Industry Cooperatives.

Purpose : These Co-operatives intend :

- (1) Provide capital required by small producers
- (2) Supply the raw materials needed by them.

- (3) Assist them in selling their finished products without being exploited by a whole host of middle men.

The method of Government: Form a Cooperative Society:

- (1) Each member buys at least one share. Usually 25 rupees a share.
 - (a) if the individual can't meet this initial expense Gov't advances him $\frac{3}{4}$ ths as a loan repayable in 2 years at no interest. Therefore the potential member pays 6.25 out of his pocket and Gov't supplies 18.75.
- (2) After the share capital is collected from members, let's say 25 members at 25.00 rupees each, gives them a share capital of 625.00 rupees. They can't do much with this in the way of buying raw materials, the machinery they need, and paying their members until the product is sold, and therefore Government again steps in and allows :-
 - (a) This new coop. society to borrow from the Central Coop bank up to 8 times the amount of its own paid up share capital. i.e., for this society of which we are speaking, 5,000.00 rupees. This is a sufficient working capital. The loan is to be paid back to the bank at the rate of 6% interest a year.
 - (b) Now the society can buy its raw materials wholesale and in quantities, therefore cheaper, and distribute them to its members. It can pay a daily wage to its working members while the raw materials are made into the finished product.
 - (c) Members are usually paid a daily wage as they go along. Daily wage usually on the piece

system to encourage shirkers, and encourage full production. The piece wage is usually 75% of the anticipated selling price, the other 25% to be paid when the product is sold, or distributed at the end of the year as dividend.

- (d) The finished product : Naturally each society is encouraged to find its own market. But in many cases, depending on the material produced, the Central Cooperative Marketing Association buys all you produce and thus gives you a guaranteed market.
- (e) The sale price through Cooperative marketing is usually calculated at $6\frac{1}{4}\%$ of the cost of production as the margin of profit.
- (f) The Division of the profits : (net profits, i.e. after all expenses deducted)
 - 1. 25% to the Reserve Fund of the Society.
 - 2. Dividend of not more than $6\frac{1}{4}\%$ to each member on his paid up share capital.
 - 3. $7\frac{1}{2}\%$ of net profits set aside for a Common Good Fund.
 - 4. Rest of profit divided up as a bonus to the wages earned by each member.

Now besides this direct assistance provided by Government through the cooperative department there are other official assistance agencies that work through cooperative societies. I shall mention just one. The Khadi and Village Industries Commission.

Presumed :

That you are already an Industrial Cooperative registered in your State.

Their Assistance :

- (A) If your share capital plus your loan from the Central Coop bank is insufficient then this Commission will buy shares in your Society to raise your share capital so you can get a substantial loan from the Central Coop Bank.
- (B) Besides this, they will cover the whole cost in buying your machinery and getting your society into operation.
 - (a) 50% of the cost is given to you as a grant.
 - (b) the other 50% is a loan at 3% interest a year, and is interest free the first year.
- (C) They will send their experts to your village to see if the type of Cooperative Industry you contemplate has a chance of succeeding. There are 16 different types of village industries that they support.
- (D) They will train people at their own training centres, bring them and send them back at their own expense, and pay them a stipend of 45 rupees a month while they are in training.
- (E) They will also send their experts into your village to help you set your industry up and get it into operation.

In conclusion let me add that there are other ways of getting assistance, but yours must be a Registered Cooperative Society. Rules vary from State to State, so consult your State's cooperative department before you venture into any of these projects.

R. Rosenfelder

The Church and National Culture

(Concluded)

The Church does not destroy. She purifies and perfects

There remains still another end to be achieved, and We desire that all should fully understand it. The Church from the beginning to our own time has always followed this wise practice. It should not be that the Gospel once preached in any new land destroy or extinguish whatever its people possess that is naturally good, just or beautiful. For when the Church calls people to a higher culture and better way of life under the inspiration of the Christian religion it does not act like one who recklessly fells and uproots a thriving forest. No, she grafts good stock upon the wild that it may bear a crop of more delicious fruit.

Human nature, although tainted with original sin through Adam's fall, has in itself something that is naturally Christian; and this, if it receive the divine light and the nourishment of God's grace, can, in time, be changed into true and supernatural virtue.

This is the reason why the Catholic Church has neither scorned nor rejected the pagan philosophies. Instead she cleanses them from error and all contamination and then perfects and completes them by Christian revelation. So likewise the Church has graciously made her own the native art and culture which in some countries is highly developed. She has carefully encouraged them and has brought them to a point of aesthetic perfection to which of themselves they probably would never have attained. Certainly the Church has not repressed native customs and traditions, but has given them a religious meaning. She has even transformed their feast-days and made them serve to commemorate the martyrs and to celebrate mysteries of the faith. As St. Basil so well says: "Just as dyers prepare the material to be dyed by certain processes, beforehand, and, only when this has been done, do they colour it with purple or some other colour; so if the unfading glory of the just is to be ours for all time, after first being prepared by these external rites, we shall then master the teachings and mysteries of faith. When we become accustomed to looking at the reflection of the sun in the water, we shall turn to gaze upon the sun itself... True, the essential function of a tree is to produce fruit in season; still the foliage that its branches also bear serves to adorn it.

In the same way the primary fruit of the soul is truth itself; but the garb of natural culture is a welcome addition, like leaves that provide shade for the fruit and add to its beauty. Thus Moses, a man of the greatest renown for his wisdom, is said to have come to the contemplation of Him Who is, only after being trained in Egyptian lore. So, later, the Wise Daniel is said to have been first schooled in Babylon in the wisdom of the Chaldeans, and, only then, to have come to know divine Revelation."

We ourselves made the following statement in the first Encyclical Letter We wrote, *SUMMI PONTIFICATUS*: "Persevering research carried out with toil and study by missionaries of every age, has been undertaken in order to make it easier to have a deeper appreciation of and insight into, various civilisations. Then, by using the good qualities of those civilizations the preaching of the Gospel of Christ has been made easier and has produced more fruit. Whatever there is in native customs that is not inseparably bound up with superstition and error will always receive kindly consideration and, where possible, will be preserved intact."

In Our address in 1944 to the directors of the Pontifical Missionary Society, We said: "The herald of the Gospel and the messenger of Christ is an apostle. His office does not demand that he transplant European civilisation and culture, and no other, to foreign soil, there to take root and propagate itself. His task in dealing with these people, who sometimes boast an ancient and highly developed culture of their own, is to teach and form them so that they are ready to accept willingly and in practice the principles of Christian life and morality — principles, one might add, that fit into any culture, provided it be good and sound, and which give that culture greater force in safeguarding human dignity and in gaining human happiness. Catholic inhabitants of missionary countries, although they are, first of all, citizens of the Kingdom of God and members of His great family, do not, for all that, cease to be citizens of their earthly fatherland."

Our predecessor of happy memory, Pius XI, in the Jubilee Year 1925, ordered an important missionary exhibition to be held. He described its striking success in the following words: "It seems almost a miracle which gives us a new and tangible proof of the living unity and harmony of the Church of God among all nations... Indeed the Exhibition was, and still is, like an Encyclopedia of the missions."

Because of Our desire to make known as widely as possible the outstanding merits of missionary endeavour, more especially in the field of culture, We also arranged, during the past Holy Year, that a large number of exhibits be collected, and We gave instruction, as you know, that they should be shown publicly near the Vatican, in order to demonstrate clearly how missionaries have introduced Christian civilization both into advanced and backward nations.

This showed how much the work of the preachers of the Gospel has done for the development of the fine arts and of university studies. It has shown also that the Church is no obstacle to the native talent of any nation, but rather perfects it in the highest degree.

(Encyclical Letter EVANGELII PRAECONES, 2 June 1951).

Respect for the characteristic traits of each nation

In general, travel and cultural relations bring opportunities for enrichment to those engaged in them. They call for reflective effort, a focussing of attention on and a careful study of the ideas and conceptions that prevail on both sides. They contribute to the development of a condition that is essential to peace, that is, to respect for the characteristic traits of each nation.

(Address to the Congress of European American Associations, 18/9/1955, THE POPE SPEAKS, 2 (1955) p. 232).

Sacred chant in the Missions

Many of the peoples entrusted to the ministry of the missionaries take great delight in music and beautify the ceremonies dedicated to the worship of idols with religious singing. It is not prudent, then, for the heralds of Christ, the true God, to minimize or neglect entirely this effective help in their apostolate. Hence the preachers of the Gospel in non-Christian lands should sedulously and willingly promote in the course of their apostolic ministry the love for religious song which is cherished by the men entrusted to their care. In this way these people can have, in contrast to their own religious music which is frequently admired even in cultivated countries, sacred Christian hymns in which the truths of the faith, the life of Christ the Lord and the praises of the Blessed Virgin Mary and the Saints can be sung in a language and in melodies familiar to them.

Missionaries should likewise be mindful of the fact that, from the beginning, when the Catholic Church sent preachers of the Gospel into lands not yet illumined by the light of faith, it took care to bring into those countries, along with the sacred liturgical rites, musical compositions, among which were the Gregorian melodies. It did this so that the people who were to be converted might be more easily led to accept the truths of the Christian religion by the attractiveness of these melodies.

(Encyclical Letter on Sacred Music, 25/12/1955, THE POPE SPEAKS, 3, (1956), p. 21).

Difference and relation between Religions and Cultures

We see in that fact an invitation to profit by your presence here, gentlemen, to take up once again a question which We already had occasion to touch upon in the address to the historical congress just mentioned: We would like to set forth the position of the Catholic Church with regard to culture.

We asserted previously that the Catholic Church does not identify herself with any given culture. What is the basic reason for this stand? It stems in principle from the radical independence of religions with respect to culture. The latter cannot be used as a criterion for the judging of religious values. Thus the Golden age of Greek culture, which lasted scarcely two centuries, enjoys a unique position in world history, and the people of Israel in Palestine did not make cultural contributions of comparable merit. One cannot conclude anything from this, however, as regards the purity and nobility of the religious beliefs of these two peoples. Several centuries before the apogee of Hellenic culture, the people of Israel had expressed, in the Psalms and the Prophets, and even much earlier, in Deuteronomy, their idea of God and of the moral foundations of human life with a clarity and a perfection which Hellenism never attained, even in its spiritual leaders, Socrates, Plato, and Aristotle.

Does the flowering of Arabic culture in Spain at a time when further to the north, Christian culture was in its early stages, elevating itself little by little through laborious effort, prove that Islamism is superior to Christianity? Arabian scholars have no doubt made it a point to reproach the Christians for their inferiority, but one must never judge a religion by the cultural development of its adherents.

We have thus come back to our discussion of the Church. Her Divine Founder Jesus Christ, gave her a mandate and established no objective of a cultural nature....

One cannot, on the other hand, interpret the Church's awareness of that independence as the fruit of a certain pessimism on her part relative to culture....

Nature and revelation, history and experience, all bear witness to the fact that cultural activity brings into play aptitudes which the Creator conferred on human nature, and executes an order which He expressly gave: "Fill the earth, and subdue it" (Gen. 1, 28). In the great civilizations that scientific research has revealed to us, culture was always organically bound up with religion. There has been no sound cultural evolution without an approximate balance between material progress and spiritual and moral progress.

Every deviation in the evolution of culture can be traced to the wedge which has been driven between these two factors. Never has there been a people without religion. Irreligion always implies a will to separate oneself from religion, a negation, a rejection, never an original or an enduring intellectual position. Cultural decadence is customarily preceded by the downfall of religious life. If, then, religion, as we were saying, is radically independent of the forms and degrees of culture, any culture, in return, which desires to be authentic, firmly established and durable, must of necessity seek an intimate relationship with religion....

That by its presence alone and its religious action the Church should have influenced the culture of humanity was, then, inevitable. As a matter of fact, even if one considers that the application of principles and ideals to reality suffers constantly and on all sides from human weakness, the cultural activity of the Church has proved itself to be extensive and fruitful, and that in a twofold manner.

First of all, the Church herself is a living and visible organism, and the works which she has accomplished in order to fulfil her mission proper — thus, for example, the glorification of God, particularly through the offering of the Holy Sacrifice of the Mass; the teaching of Christian civilization to various peoples of the world;

charitable and social attainments — have shown themselves at the same time and so to speak on a self-evident basis, to be important cultural contributions, often of the highest order....

Then, too, the Church has since the time of its inception instilled in humanity definite principles which, little by little, silently and unobtrusively, but in all the more permanent manner, influenced cultural life and modified it profoundly from within....

The Church which brought about the triumph of these principles did in so doing contribute to the development of Western culture. History is correct when it affirms that this culture prolonged the Roman culture of the Late Empire, to which were adjoined Germanic cultural elements. It did, therefore, draw upon all of antiquity and the Germanic world for its inheritance. Its soul, nevertheless, is a reflection of the Christian principles which the Church transmitted to it and has perpetuated. Thus Western culture will continue to exist and to prosper in the same proportion as it remains faithful to them, as long as it does not lose its soul.

In Our encyclical, 'EVANGELII PRAECONES' of June 2, 1951, We declared: "The Church from the beginning down to our own time has always followed this wise practice: let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just and beautiful", and We then went on to explain that passage. But the Church will cause the spirit of any Christian culture to pass, so to speak, spontaneously into the minds and hearts of peoples among whom she exists and labours, insofar as they had not yet shared in it after the manner of the 'anima naturaliter christiana'.

(Address to the International Union of Archeological Institutes, 9/3/1956, THE POPE SPEAKS, 3, (1956), pp. 158-163).

M. Bogaert

Social Survey

U. S. Foreign Student Population

India, with 3,198 students, had the third largest student body in the United States during the 1958-1959 academic year, according to the just published report of the Institute of International Education (IIE).

(There are now 613 more Indian students in the U. S. than last year).

The IIE report on educational exchange during the past year notes that the 47,045 foreign students who studied in the United States during the 1958-1959 academic year represent the largest foreign student population in any country of the world.

The IIE is a non-profit agency which administers exchange of persons programmes, both government and private, between the United States and other countries.

The report notes that the students came from 131 countries and areas of the world. It says that the number of foreign students last year increased nine percent over the previous academic year and 38 percent in the last five years.

The IIE report shows that for the first time this past year physical and natural science placed third in field of interest. In previous years it had scored fourth and fifth trailing behind the social sciences and sometimes behind medicine and business administration. However, engineering still remains the most popular single field of study and was chosen by 23 percent of the students during the past academic year. The humanities was the second most popular field of study, chosen by 20 percent of the students.

The countries which had the most foreign students in the United States last year are : Canada 5,432 ; the Republic of China combined with Hong Kong and Macao 3, 837 ; and India 3,198.

Night Shelters

28 Night Shelters, each providing accommodation for 100 persons, have been set up in 10 States with the assistance of the Bharat Samaj and co-operative organisations. These Night Shelters

provide bathing and recreational facilities, and sometimes even food to the pavement dwellers of large cities.

Correspondence Courses

It is said that the Union Ministry of Education proposes to introduce shortly Correspondence Courses both in technical and arts subjects, as one of the means to solve the problem of lack of accommodation in Colleges. The move has much to recommend it. Correspondence Courses stimulate personal work and personal control of the student by the teacher. Correspondence Courses are not new in India. Bombay is one of its centres. But they are too little known and advertised.

State of Co-operatives

A study of the Programme Evaluation Report of the Planning Commission on the working of large and small co-operative societies, in the AICC Economic Review for July 1, has the following significant conclusion: "The only encouraging feature in the whole report is the revelation that 91% of the large and 95% of the small societies have been audited. Undoubtedly, the report makes depressing reading. If this be the state of affairs in the co-operative societies, increase of production through co-operatives will remain a moonshine talk and co-operative socialism a mirage. So far there has been too much of emphasis on multiplying the number of co-operatives and covering the country with co-operatives in as short a time as possible. The quality has been ignored in the drive for quantity. It is high time that this defect be remedied."

The cost of Co-operatives

According to a report published by the Madras Government, 37 Co-operative Societies have been launched so far in the State under the Second Five-Year Plan, against a target of 30. Of these 37, 8 are Joint Farming Societies, 19 Tenant Co-operatives, and 10 Collective Farming Societies. The Collective Farms are confined to Gramdan villages. Most of the Tenant Co-operatives have been formed for the joint cultivation of Temple lands. The Joint Farming Societies represent the voluntary pooling for joint cultivation of lands which had hitherto been cultivated as independent farms. The latest Society of this type has been formed in South Arcot by the pooling together of the lands of 29 ryots extending to 106 acres in all.

Most revealing is the fact that the Government intends to offer this Society Rs. 47,500 by way of loan (Rs. 32,125) and subsidy (Rs. 15,375) for the purchase of bulls, installation of pump-sets and construction of godowns. This represents a loan of over Rs. 1,000 per ryot, and a subsidy of Rs. 500 for each of them. In addition the Society is to have the free service of a Senior Inspector of Co-operative Societies and an agricultural fieldman for one year. At this rate of expenditure Co-operatives become a mere farce, and a very expensive one too.

Jail Reforms in Union Territories

Several jail reforms for affording welfare and amenities to prisoners have been effected in the Union Territories, Delhi, Himachal Pradesh, Tripura and Manipur.

For instance, the release of prisoners on parole has been introduced in all the four territories. In Delhi a wage earning scheme has been initiated under which market rates are paid to prisoners for performing allotted tasks.

Himachal Pradesh is likely to have an open prison at Bilaspur and a model jail at Nahan. At other places, arrangements have been made for classification and treatment of prisoners on modern lines.

A draft jail manual on an all-India basis is also nearing completion. The Committee working on the manual will also make proposals for prison reforms and make recommendations on such specific items as classification of prisoners, short-term sentences, smoking, use of handcuffs and fetters, desirability of having uniform rules relating to prisoners on parole, leave remissions, diet of prisoners, etc.

A central Bureau for Correctional Services is also being set up in Delhi to develop a uniform policy on matters relating to the prevention of crime and treatment of offenders. The purpose is to treat an offender in such a way that he does not revert to crime but becomes a useful citizen of the country.

Working Group on Co-operative Farming

The Government of India have set up a Working Group to make definite recommendations on ways and means for efficient development of co-operative farming in the country. Mr. S. Nija-

lingappa has been appointed as Chairman of the Group. The membership will include a representative each of the Reserve Bank of India, the Planning Commission, the Department of Community Development and the Department of Co-operation in the Centre, a Development Commissioner and a State Registrar of Co-operative Societies. Amongst non-officials in the Group will be one M. P. and a person connected with co-operative farming. A Questionnaire has been issued to all State Governments asking for information regarding ten co-operative farming societies in each State.

Sections of Hindu Religious and Charitable Endowments Act held invalid

In the Mysore High Court, on July 16, the Chief Justice, Mr. S. R. Das Gupta, and Mr. Justice A. R. Somnath Aiyar held that Sections 38, 41, and 42 of the Madras Hindu Religious and Charitable Endowments Act which enabled the Deputy Commissioner and the Area Committee to appoint and remove the trustees of religious institutions, violated Article 26 of the Constitution, as it infringed the right of religious denominations to administer their religious institutions. Their Lordships also declared that Section 76, Clause 5 of the Act, which empowered the Commissioner under the Act to use the surplus of receipts of fees, after defraying the expenditure on regulation and control, for renovation and repair of poorer religious institutions, was invalid. They held that however laudable might be the object of Section 76, Clause 5, such expenditure was only outside the scope of the fee levied under Section 76 of the Act.

Industrial Outlook

Among the papers circulated in connection with the Central Advisory Council of Industries, whose tenth meeting was held in New Delhi on July 6, was the one relating to the general economic situation. According to it, the rate of increase in industrial production in 1958 was just 1.5 per cent as against 2.5 percent in 1957 and 6.2 percent in 1956. This was due partly to the decline in production in respect of some major industries like cotton textiles, sugar, steel and automobiles, and partly due to foreign exchange difficulties. The note, however, mentions that excluding cotton textiles and sugar, the increase in the index of industrial production was of the order of 8.5 per cent as compared with 6.5 per cent in 1957.

Community Projects

Third Plan Programme. "Democratic Decentralisation". Mr. S. K. Dey, Union Minister for Community Development and Co-operation, told Pressmen in New Delhi on July 4 that a sum of about Rs. 400 crores is estimated as the expenditure on the Community Development Programme in the Third Five-Year Plan. By the end of the Plan nearly all the five and a half lakh villages in the country are expected to be covered by the programme. Mr. Dey said that from October 2, 1952, when the programme started, up to the end of March this year Government had spent Rs. 125 crores and 58 lakhs, and the people had contributed Rs. 72 crores and 76 lakhs.

Discussing the question of "democratic decentralisation" of the Community Programme as recommended by the Balwantrai Mehta Committee, Mr. Dey said that if the programme was to grow and endure, there must be democratic growth at the village and Block levels, and the initiative for planning and implementation must shift on to the people, the Government agency serving as the instrument of the people.

Indian Watch Industry

The Swiss Government and the Swiss Watch Industry have offered 20 to 30 scholarships a year for Indian technicians to be trained in Switzerland in an intensive course of watch industry. Similarly, the Swiss watch industry is expected to extend their co-operation in the establishment of a watch training centre to be set up in India.

Schemes for the manufacture of watches in India have been submitted to the Government of India by different parties with the proposed collaboration of Japan, East Germany and some other countries. These schemes are under the active consideration of the Government of India. One scheme has been lately approved. Messrs. Phoenix Watch Company, Bombay, will be setting up the first wrist-watch factory of the country in collaboration with Messrs. L'horlogerie de Savoie and a few other French firms. This French group of firms will give the technical know-how in the manufacture of watches and will participate in the equity capital of the Indian company on a fifty-fifty basis covering the entire cost of the plant, machinery and other equipment required from abroad. The production programme will start with an initial production of

about one lakh wrist-watches per annum on a single shift basis ; and full production of 3 to 3.5 lakhs per annum on a single shift will be obtained in the course of five years. The factory may be located either at Bangalore or Poona.

Heavy Machine Building Plant at Ranchi

The detailed report for the heavy machinery building plant to be located at Ranchi has been received by the Heavy Engineering Corporation Limited from M/s. Techno-export of U.S.S.R. The plant, which will manufacture different items of plant and equipments for steel mills and other heavy industries, will have an initial capacity of 45,000 tons of machinery per year. This will be raised to 80,000 tons in the second stage.

Regularity of Dock Workers Employment

A scheme to regulate employment of dock workers is to be introduced in Cochin port. The scheme drawn up by the Government of India seeks to ensure greater regularity of employment for dock workers and thus help in the efficient performance of dock work.

Increase in Food Production

Judging from the All-India Final Estimate for the current year, as released by the Directorate of Economics and Statistics of the Ministry of Food and Agriculture, the most significant and promising feature in the 1958-59 record production of wheat is the increase in yield per acre of wheat from 592 lbs. in 1957-58 to 701 lbs. this year. This indicates an increase of more than 18% over the preceding year and of about 9% over the average yield per acre of the five years ended 1957-58.

The same is true of gram. This year's per acre yield works out to 616 lbs. as against 488 lbs. in 1957-58, showing an increase of over 26%. It also represents an increase of about 17% over the average yield per acre for the five years ended 1957-58. The increase, therefore, is not attributable to seasonal factors alone.

Civil Aviation

In the second half of 1958, Air-India International carried on its Scheduled services 42,777 passengers and 413,422 kgs. of mail, as against 37,831 passengers and 354,164 kgs. of mail during the

preceding six months : an increase of 4,946 passengers and 59,258 kgs. of mail.

The Indian Airlines Corporation on scheduled services carried 299,074 passengers and 2,817,173 kgs. of mail during the last six months of 1958. The respective figures for the preceding six months were 316,437 passengers and 2,586,785 kgs. of mail, thus indicating a decrease of 17,363 in the number of passengers and an increase of 230,388 kgs. in the mail.

As far as passengers are concerned no conclusion can be drawn from those figures. There are slack seasons and rush seasons in plane transport even more than in train transport. The comparison should bear on corresponding seasons of different years.

Family Planning

According to the report on the progress of Family Planning for April 1959, up to the end of April, 811 Family Planning clinics have been established in India, of which 550 are in rural areas and 261 in urban areas. About 41 lakh persons would have been "educated" by the end of April 1959 in family planning methods, and 8.64 lakhs have been given advice. During the month under report the average monthly attendance at a clinic was 36 in rural areas and 91 in urban areas. Sterilization operations are on the increase : 5,815 in 1956 ; 11,244 in 1957 ; 18,559 in 1958 ; and 1,460 during the months January—April 1959. The latter figure, however, if maintained throughout the year, would indicate a sharp decrease in 1959.

J. Moyersoén

